1:Gabb N-5 (1873-1874) 1876
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it be perhaps, to help gather and to help carry home the corn. All the sewing is done by the men, even of the little shirts or jackets worn by the women. In carrying loads, the women rival the men in power and endurance. It is nothing uncommon to see a woman, with a big load on her back, and her year old baby seated on top, with his little legs dangling over the front edge of the load. The little monkeys ride securely there through the bush and dodge the overhanging vines and branches as expertly as could be done by an old horseman. When working for each other the people use their own machetes and axes, as a matter of course; but when hired by a foreigner, they invariably expect to be furnished with tools by their employer. 462 482 464

Domestic industry is at the very lowest ebb. Manufactures can hardly be said to exist. The only articles made, beyond furniture, arms &c., are hammocks, net bags, cotton cloth, and pottery. All of these are coarse and inferior in quality. None of the skill exhibited by the Guatemalan Indians exists here. The hammocks are made of a coarse twine, derived from the leaves of a species of *agave*, and are loosely woven in a frame with a needle. They are hardly long enough for an ordinary person to lie at length in them with comfort, and are used more for seats than for sleeping. They are swung between the posts of the house, near the door, and at a height of from a foot to a foot and a half from the floor. Everything is carried in net bags. They are made with a needle of bone and "meshed" like our fish nets. Some of them are very fine and they are of all sizes, from three inches to two feet deep. They are suspended by a string made of the same material, usually an inch wide and woven openly, in the same manner as the hammocks. The material of the finer and ordinary bags is the fibre of a species of aloe, or *agave*, much finer than that used for hammocks, and naturally nearly white. It is usually dyed of various colors to suit the fancy of the maker. The colors are obtained from several of the native plants and are very durable. A coarser kind is made of the same fibre as the hammocks. These are made with larger meshes, and are used to carry plantains, corn &c., from the field to the house. 28 32 286 [513] [986] [482]

The people of Tirlbi procure all their bags from the Bri-bris, and I believe, their hammocks also. The Valientes, living beyond the Tiribis, in the adjoining parts of the District of Chiriqui, make similar bags, but much finer and more elaborately wrought. The colors in the Bri-bri nets are always arranged in simple bands, while the patterns of the Valiente nets are often complicated and exhibit considerable taste. 438 531

Belts, breech-cloths, cloths for wrapping the bones of the dead, and women's petticoats are woven of cotton. The cotton is raised with no care beyond planting a few seeds and allowing the plants to take care of themselves. They grow to the height of ten or twelve feet, and almost every house has a few in its vicinity. The yellow flowers, buds, and open bolls are seen all the year round, together on every tree. The women collect the ripe cotton, pick it from the seeds with their fingers and spin 286 [248] [283]

&c.

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

286 *Weaving.*—Two women's blanket skirts of woven cotton were obtained after considerable search, one of which is shown in pl. XVIII, *b*. As the manufacture of cotton cloth is now said to be a lost art, we must turn again to Gabb[14] for his observations.

"Belts, breech-cloths, cloths for wrapping the bones of the dead, and women's petticoats are woven of cotton. The cotton is raised with no care beyond planting a few seeds and allowing the plants to take care of themselves. They grow to the height of ten or twelve feet and almost every house has a few in its vicinity. The yellow flowers, buds, and open bolls are seen all the year round, together on every tree. The women collect the ripe cotton, pick it from the seeds with their fingers and spin it. The loom is a simple frame of four sticks; the two upright ones are planted in the ground; the other two rudely tied to these. The warp is wrapped around the two horizontal bars and a simple contrivance of threads is arranged to open and reverse it. The thread for the woof wound on slender sticks is then passed through in the usual manner and driven tight by blows of a smooth stick. The process is exceedingly slow and tedious and I have never seen it performed except by the men. The belts are usually two or three inches wide and four or five feet long. Breech-cloths are about four feet long and a little more than a foot wide. The cloths for the dead and the women's petticoats are wider and

248 [462] 286 [462] 292 286

286 the weaving women to use, and then pay her
[437] a small sum for her work if a skirt was desired.
283] Those who did not wear *mantas* still made the thread and sold it or exchanged it with the weavers for some other object. The primary cause for lack of enthusiasm in weaving appears to be the class of cotton available. The
24-8 *Boruca* plant a tree cotton (see p. 6) that yields a very small pod, and consequently, the Indians become discouraged at the produce. The famous "colored cotton," which is so called as it is light brown, is also planted. This is the cotton which called the Spaniard's attention so markedly in El Salvador during the
[171] Conquest, and which is used today by the *Cayapa* Indians of Ecuador.[25] This colored cotton does not have to be dyed. It is, however, more delicate to make into thread than the white cotton, as it breaks oftener. The
283 best spindles, as the best looms, and weaving
[236] instruments of the *Boruca* are made of pejibaye palm, although *chonta*, both *mana-kra'* and more seldom *kanagira* (see pp. 12–13), are considered good (see fig. 9, *b*). The whorl, is commonly of bone, but pejibaye, *chonta*, and occasionally pottery whorls are seen. Some of the whorls are undecorated, but some have incised horizontal grooves (fig. 9, *b–3*, *4*).

To make thread, the cotton is removed from
[248] the burr and carefully deseeded by hand, the seeds being saved for planting. The cotton is then put on a hide, and the women take two sticks, one in each hand, and beat the cotton making it as smooth as possible, after which, it is pulled into wide strips and rolled into balls. When the cotton is ready, the woman sits on a low bench and puts the spindle in a gourd on the ground. She holds the spindle in her right hand and the thread in her left, between the thumb and index finger, working so fast that it seems as if the spindle is rarely in her hand at all. This process the Indians call "dancing," as the spindle literally dances in the gourd (see fig. 5, *c*).

386 Once the thread is made, it is either left its natural color or dyed. The *Boruca* still have a few colors which they dye themselves, but red, yellow, green, and bright blue are bought,
[439] generally not as dyes, but as already colored mercerized cotton thread, at the nearest *ladino* town. Due to the relatively high price of these

[P. 21 (A)] SA19 Talamanca SA19
Bribri
Cabecar

492 184 Very seldom on the Caribbean, but frequently on the Pacific side, horses and oxen are used for transportation (*see* Domestic Animals; fig. 2, *d*).

50 [133] **By Water.** The rivers in Bribri and Cabécar territory on the Pacific side do not lend themselves to water transportation. It is interesting to note that here the usual word for a boat, in both tongues, is a corruption of the Spanish [192] *canoa: kanó* in Bribri; *kanǫ* in Cabécar. The Bribri of the Caribbean littoral, however, use besides the term just given, the word *ru*.[86]

Both Gabb and Skinner call attention to the lack of water craft among the Bribri,[87] but Pittier mentions cedar and ceiba canoes, some equipped with a sail and rudder for the sea.[88] This last type is not seen today, but dugouts are fairly common in the Sixaola River, men and women paddling or poling when necessary (*see* Canoes). Balsa logs are tied together with vines making rafts and are used to cross rivers in parts of upper Talamanca. The Cabécares are not seamen in any sense, and only those married to Bribri in the Sixaola Plain are known to manage dugouts.

482 **Carrying Devices.** The tumpline (*see* Fibers) is used by men around the shoulders or chest. By women, it is worn around the head for heavy burdens. Babies are carried by women [854] who tie them in a tumpline around the shoulders or in a piece of *mastate* around the waist (Fig. 9, *d*).

[TEXT CONTINUES TOP OF P. 21(B)--ANALYST]

MANUFACTURES

283 [824] 248 [796] **Fibers.** There are many fiber plants used for cordage by these peoples. White cotton, one or two bushes of which are found near every household, is mainly ceremonial in use, being fashioned into string for tying death bundles (*see* Funeral and Bone Burial). The women make this by rolling the deseeded fibers with the palm of their hands over their thighs. The result is an uneven lumpy string but one that [777] they consider as very essential to prevent bad luck and to protect the dead. For use in sewing [294] clothes, some women also make cotton thread on spindle whorls. Occasionally, small carrying nets are manufactured from it.

[TEXT CONTINUES BOTTOM OF P. 21(B)--ANALYST]

[86] *ru* is also the Boruca word for any water craft.
[87] Gabb, 1875, p. 523; Skinner, 1920, p. 86.